

# CHRONICLES

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### EARLY MODERN HISTORY.

(CONTINUED FROM PAGE 25.)

Powhatan which gave him his name, was sold to the English in 1609. On his arrival in the village, Smith was detained until the emperor (as we shall call him for convenience,) and his train could prepare themselves to receive their illustrious captive in proper state; and meanwhile more than two hundred of these grim courtiers gathered about him to satisfy their curiosity with gazing. He was then introduced to the royal presence, the multitude hailing him with a tremendous shout as he walked in. Powhatan, a majestic and finely formed savage, with a marked countenance, and an air of haughtiness sobered down into gravity by a life of sixty years, was seated before a fire upon a seat something like a bedstead, and clothed in an ample robe of *Rarowcun\** skins, with all the tails hanging over him. On each side sat a young wench of sixteen or eighteen years old; and along each wall of the house, two rows of women in the rear, and two rows of men in front. All had their heads and shoulders painted red. Many had their hair decked with the white down of birds. Some wore a great chain of white beads about their necks. But no one was without ornament of some kind. Soon after Smith's entrance, a female of rank, said to be the queen of Appamattuck, was directed to bring him water to wash his hands; and another brought a bunch of feathers to answer the purpose of a towel. Having then feasted him (as he ac-

\* Raccoon perhaps.

knowledges) in the best manner they could, a long and solemn consultation was held to determine his fate. The decision was against him. The conclave resumed their silent gravity; two great stones were brought in before Powhatan; and Smith was dragged before them, and his head laid upon them, as a preparation for beating out his brains with clubs. The fatal weapons were already raised, and the savage multitude stood silently awaiting the prisoner's last moment. But Smith was not destined to perish. Pocahontas, the beloved daughter of Powhatan, rushed forward, and earnestly entreated with tears that the victim might yet be spared. The royal savage rejected her requests, and the executioners stood ready for the signal of death. She knelt down, put her arms about Smith, and laid her head over his, declaring she would perish with him, or save him. The heart of the stern Sachem was at length melted. The decree was reversed; and the prisoner was spared for the purpose—as the emperor explained it—of making hatchets for himself, and bells and beads for his daughter.”\*—*Thatcher's lives of the Indians*, vol. 1, p. 20, &c.

It has been said to be the duty of a historian to record truth, both for and against each character described in his narrative. But it is obvious to the common sense of every reader, that Mr. Smith in the early history of his intercourse with Indians, delighted in the *marvelous*. The circumstances under which Mr. Smith wrote, presented the greatest assurance against contradiction: the Indians were ignorant of both what he said and wrote, and if it were possible to have informed them, they could not have contradicted his story to posterity. Hence, the security against detection, afforded to writers on Indian affairs, has always been duly appreciated, and generally promptly used; and if Mr. Smith set the example, he has been quite faithfully imitated by most writers on the same subject. The case is very different in relation to our affairs with one another, and with civilized nations; in these instances if a strict regard is not paid to truth, the writer is soon exposed to public contempt, and his fabrications are expunged from the page of respectable history. Who but a believer in the supernatural gifts of *unknown tongues*, can give credit to the story which Smith has related of his “astronomical lecture, demonstrating by that globe-like jewel,” as he called the dial, “the roundness of the earth, the skies, the sphere of the sun, moon, and stars?” &c. &c.; “while his

\* This celebrated scene is preserved in a beautiful piece of sculpture, over the western door of the Rotunda of the Capitol at Washington. The group represents the precious moment when Pocahontas interposed to save Smith from execution.

tawny auditors" stood motionless and dumb with amazement.

Mr. Smith must have made great proficiency in the language of these people, with whom he had but a few months acquaintance, to have been able to give such astonishing astronomical demonstrations to them in their own language, as are here spoken of. If it should be said, that this was done through the interposition of the young Indian who was with him, acting as interpreter—this is the very case we allude to, for with his captors he could have had no acquaintance, this being the first visit he had made into their country. And having been but a few months from England, we are at a loss to know how it happened that he could converse so fluently with the Indian boy, who it is not presumed could speak or understand the English language.

If this is true, we have no reason to dispute the pretensions of those who profess to speak in *unknown tongues*. That ideas immediately connected with sensible objects, are often communicated by signs and gestures, is within the knowledge of the most superficial observer; but that abstract ideas, can be so communicated, with any degree of certainty, our own knowledge of the fact disproves. Most, if not all, of our difficulties, both formerly, and of more recent date, have owed their origin in a greater or less degree, to this, or similar cases of uncommon capacities in certain individuals, in becoming interpreters of Indian tongues. A young man, for instance, has settled on the frontiers, or has visited the Indian settlements a few times, and forthwith he becomes an interpreter of their tongue; when, in fact, he is as ignorant of it as those who never saw an Indian. And again the best public interpreters are shamefully defective, both in capacity and moral integrity, being capable only of speaking (as Mr. Atwater would say,) "Prairie wolf French," and a miserable mongrel Indian, consisting of a mixture of several Indian dialects. Others possessing better capacities, are often induced to act, and speak with the most graceless duplicity, with the view of promoting their own, or some friend's or leader's private interest. But to return again to the history of Powhatan and Mr. Smith.

"He detained his prisoner but two days. At the end of that time, he caused him to be conducted to a large house in the woods, and there left alone upon a mat by the fire. In a short time, a horrible noise was heard from behind a wide mat which divided the house: and then Powhatan, dressed in the most fantastic manner, with some two hundred followers as much begrimed and disguised as himself, came in and told

Smith that now they were friends; 'and presently he should go to Jamestown to send him two great guns, and a grindstone, for which he would give him the country of Capahowsick, and forever esteem him as his own son.' He was sent off with twelve guides, to Jamestown. The party quartered in the woods one night, and reached the fort the next morning betimes. The savages were handsomely entertained while they staid. Two demi-culverins and a mill-stone were shown them, with other curiosities. They proposed to carry the former to Powhatan; but finding them somewhat too heavy, contented themselves with a variety of lighter presents. They were excessively frightened by a discharge of the culverines.—Smith, who had political as well as personal motives in view, had loaded them with stones, and these he fired among the boughs of a tree covered with icicles. The effect may easily be imagined.

During the same winter Smith visited Powhatan, in company with Captain Newport, a gentleman newly arrived from England, who had already sent many presents to the emperor. Attended by a guard of thirty or forty men, they sailed as far as Werowocomoco the first day. Here Newport's courage failed him. He was especially alarmed by the appearance of various bridges they were obliged to pass over in crossing the streams; for these were so loosely made of poles and bark, that he took them for traps set by the savages. But Smith, with twenty men, leaving the boat, undertook to go forward and accomplish the journey. He accordingly went on, and was soon met by two or three hundred Indians, who conducted them into the town. There Powhatan exerted himself to the utmost to give him a royal entertainment. The people shouted for joy to see Smith; orations were addressed to him, and a plentiful feast provided to refresh him after the weariness of his voyage. The emperor received him reclining upon his bed of mats, his pillow of dressed skin lying beside him with its brilliant embroidery of shells and beads, and his dress consisting of a handsome fur robe "as large as an Irish mantell." At his head and feet were two comely young women as before; and along the sides of the house sat twenty other females, each with her head and shoulders painted red, and a great chain of white beads about her neck. "Before these sat his chiefest men in like order, in his arbor-like house, and more than fortie platters of fine bread stood as a guard in two pyles on each side of the door. Four or five hundred people made a guard behind them for our passage, and proclamation was made, that none upon paine of death do presume to doe

us any wrong or discourtesie. With many pretty discourses to renew their old acquaintance, this great King and our captaine spent the time, till the ebbe left our barge aground. Then renewing their feest with feats, dauncing and singing, and such like mirth, we quartered that night with Powhatan."\*

The next day, Newport, who had got the better of his fears, came ashore and was welcomed in the same hospitable style. An English boy named Savage, was given to Powhatan at his request; and he returned the favor by presenting Newport with an Indian named Nomontack, a trusty and shrewd servant of his own. One motive for this arrangement was probably the desire of gaining information respecting the English Colony. During the three or four days more which were passed in feasting, dancing and trading, the old Sachem manifested so much dignity and so much discretion, as to create a high admiration of his talents in the minds of his guests. In one instance he came near offending them by the exercise of his shrewdness, although that may be fairly considered their fault rather than his.

Newport, it seems, had brought with him a variety of articles for a barter commerce—such as he supposed would command a high price in corn. And accordingly the Powhatans, generally of the lower class, traded eagerly with him and his men. These, however, were not profitable customers; they dealt upon a small scale; they had not much corn to spare. It was an object, therefore, to drive a trade with the emperor himself. But this he affected to decline and despise. "Captain Newport," said he, "it is not agreeable to my greatness to truck in this peddling manner for trifles. I am a great Werowance,† and I esteem you the same. Therefore lay me down all your commodities together; what I like I will take, and in return you shall have what I conceive to be a fair value." This proposal was interpreted to Newport by Smith, who informed him at the same time of the hazard he must incur in accepting it. But Newport was a vain man, and confidently expected either to dazzle the emperor with his ostentation, or overcome him with his bounty, so as to gain any request he might make. The event unluckily proved otherwise. Powhatan, after coolly selecting such of Newport's goods as he liked best, valued his own corn at such a

\* Thatcher's Indian Biography, pp. 24-5.

† A Powhatan term of general signification, answering to the Northern *Sachem*, the *Bahebe* of Maine, and the English *Chief*. Idem p. 25.

rate, that Smith says it might as well have been purchased in old Spain; they received scarcely four bushels where they had counted upon twenty hogsheads.

It was now Smith's turn to try his skill; and he made his experiment more wisely than his comrade, not upon the sagacity of the emperor, but upon his simplicity. He took out various toys and gew-gaws, as it were accidentally, and contrived, by glancing them dexterously in the light, to show them to great advantage. It was not long before Powhatan had fixed his observing eye upon a string of brilliant blue beads. Presently he became importunate to obtain them. But Smith was very unwilling to part with these precious gems; they being, as he observed, composed of a most rare substance, of the colour of the skies, and fit to be worn only by the greatest kings in the world. The savage grew more and more eager to own such jewels, so that finally a bargain was struck, to the perfect satisfaction of all parties, whereby Smith obtained between two and three hundred bushels of corn for a pound or two of blue beads. A similar negociation was immediately after effected with Opechancanough at Pamunkey. He was furnished with a quantity of this invaluable jewelry at very nearly the same price; and thus the beads grew into such estimation among the Indians far and near, that none but the great Werowances, and their wives and children, dared to be seen wearing them. They were imperial symbols of enormous value.

But it was not upon beads only, that Powhatan set a high value. He perceived the vast advantage which the English possessed over his own men in their weapons; and he became exceedingly anxious to place himself upon equal terms on one side with the colonists, while he should domineer over the less fortunate foreign Indian tribes, as he liked, on the other.

When Newport left the country for England, he sent him twenty-five turkeys, and requested in return the favor of as many swords, which that gentleman was inconsiderate enough to furnish him. He subsequently passed the same compliment to Smith; and when the latter gave him no swords in payment, he was highly offended, and is said to have ordered his people to take them wherever they could get them, by stratagem or by force. But Smith soon checked this project in his usual summary manner; and Powhatan, finding that game a desperate one, sent in *Pocahontas* with presents, to excuse himself for the injury done "by some of his disorderly warriors," and to desire that those who were captive might

be liberated for this time on their good behavior. Smith punished them sufficiently, and granted the request of the emperor 'for the sake of Pocahontas.' The council were offended at what they considered his cruelty: but Powhatan affected at least to be satisfied.

We hear of the emperor again in September (1608,) when Captain Newport arrived with a second supply for the colony, and a new commission for himself. By this he was authorized to make an exploring expedition, for *gold*, among the Monacans of the mountain country; and a barge was brought out from England in five pieces, to be carried over the falls, and thence convey the company *to the South Sea*. Smith opposed this sage proposal on the ground of the necessities of the colony; they were especially in want of provision to be laid in for the coming winter. But a large majority were against him. He was even accused of jealousy towards Newport: and the latter defeated all his opposition, as he thought by undertaking to procure a bark-load of corn from Powhatan, on his proposed route to the South Sea, at Werowocomoco. He required, however, that one hundred and twenty men should go with him; he put no confidence in the friendship of the emperor or his subjects.

Smith now came forward and volunteered to carry the necessary messages to Powhatan himself, and to invite him to visit Jamestown, for the purpose of receiving the presents brought over for him by Newport. Among the various presents was a royal crown, sent out by his Britannic Majesty King James I. probably under the expectation of wheedling Powhatan into submission to his own authority, and at all events with orders to consecrate the "divine right" of his royal ally in Virginia by the ceremonies of a solemn coronation.

Smith took with him four companions only, and went across the woods by land, about twelve miles, to Werowocomoco. Powhatan was then absent at the distance of twenty or thirty miles. Pocahontas immediately sent for him, and meanwhile she and her women entertained their visitor in a style too remarkable to be passed by without notice. A fire was made in a plain open field, and Smith was seated before it on a mat, with his men about him. Suddenly such a hideous noise was heard in the woods near by, that the strangers took themselves hastily to their arms, and even seized upon two or three old Indians who were standing near, under the apprehension that Powhatan with all his forces was come upon them by surprise. But Pocahontas soon made her appearance, and a little explanation convinced the Captain that

however she might succeed or fail, her only intention was to gratify and honor him. He mingled fearlessly, therefore, with the Indian men, women, and children, already assembled as spectators, and the ceremonies went on.

"Then presently they were presented with this anticke. Thirtie young women came naked out of the woods, only couvred behind and before with a few green leaves; their bodies all paynted, some of one colour, and some of another, but all differing. Their leader had a fayre payre of buck's horns on her head, and an otter's skinne at her girdle, another at her arme, a quiver of arrows at her back, a bow and arrows in her hand. The next had in her hand a sword, another a club, another a pot-sticke, all horned alike; the rest every one with their severall devises. These fiends, with most hellich shouts and cries, rushing from among the trees, caste themselves in a ring about the fire, singing and dauncing with the most excellent ill varietie, oft falling into their infernall passions, and solemnly again to sing and daunce. Having spent neer an hour in this mascarade, as they entred, in like manner they departed."

Having reaccommodated themselves, they solemnly invited him to their lodgings, where he was no sooner within the house, but all these nymphs more tormented him than ever, with crowding, pressing, and hanging about him, most tediously crying, *Love you not me? Love you not me?* This salutation ended, the feast was set, consisting of all the savage dainties they could devise; some attending, others singing and dancing about them. This mirth being ended, with fire-brands instead of torches, they conducted him to his lodgинг.

Thus did they show their feates of armes, and others art in dauncing,  
Some others us'd their ootenpipe, and others voyces chaunting."

Powhatan arrived on the following day, and Smith delivered his message, desiring him to visit "his father" Newport, at Jamestown, for the purpose of receiving the newly arrived presents, and also concerting a campaign in common *against the Monacans*. The subtle savage replied to this artful proposal with his accustomed intelligence and independence. "If your king has sent me presents," said he with great composure, "I also am a king, and this is my land.—Here I will stay eight days to receive them. *Your Father* is to come to me, not I to him, nor yet to your fort. I will not bite at such a bait. As for the Monacans, I can avenge my own injuries. As for Atquanachuck, where you say your brother was slain,

it is a contrary way from those parts you suppose it. And as for any salt water beyond the mountains, the relations you have had from my people, are false." Upon this he began to delineate the geography of these various regions with a stick upon the ground. After some further discourse upon general and complimentary subjects, Smith returned with his answer. His servant, Namontack, who had been to England with Newport, was given back to him upon this occasion. The presents were sent round to Werowocomoco by water; and the two Captains went by land, with a guard of fifty men. The parties here agreed upon the next day for the coronation; and at that time the presents were brought in, the bed and furniture set up, and the scarlet cloak and other apparel put on the emperor, though with much ado, and only in consequence of Namontack's earnest assurance that they would not injure him. As for kneeling to receive the crown, which was requested of him, he entirely exhausted the patience of his visitors by his resistance. They gained their point in the end, by stratagem. One leaned hard upon his shoulders, so as to cause him to stoop a little; and three more stood ready to fix the royal gew-gaw on his head; whereupon, at the discharge of a pistol, the guard were prepared with such a volley of musquetry as a salute, that the emperor, (now a *crowned-head* at least) started up, as Smith says, in a horrible fear till he saw all was well. Soon recovering his composure, he generously gave his old shoes and mantle to Newport in acknowledgment of his courtesy. But perceiving that the main object of that gentleman was to discover the Monacons, he labored to divert his resolution, and absolutely refused to lend any of his own men, excepting Namontack. Everything was said and done civilly, however, and before leaving, Newport was presented with a heap of corn-ears to the amount of seven or eight bushels, in farther return for his politeness and his presents.

For some time after this, little was heard of Powhatan, except occasionally through the medium of some of his tribes, who are said to have refused trading with the English in consequence of his orders to that effect. \* \* \*

We omit, for the present, an account of a subsequent visit of Smith to Powhatan, on the invitation of the latter, except so much of it as relates to the agency of Pocahontas in rescuing him and his companions from the toils laid for them by her father.

"The kind hearted princess came to Smith's quarters in the woods, alone and in the evening, and earnestly advised him

by all means to leave her father's territories as soon as possible. The latter was collecting all his power, she said, to make an assault upon him, unless those who were sent with his supper should themselves succeed in despatching him." Smith, however, finally accomplished the object of his expedition, (obtaining provisions,) and returned in safety to Jamestown. Not long after this, he departed for England; his "name and prowess" had been the "best preservations of peace," and no sooner was he gone, than the affairs of the Colony "relapsed into their worst state." Hostilities were resumed, and "about thirty of the English were cut off by Powhatan's men at one time: and of a population of six hundred left in the Colony at Smith's departure, there remained at the end of six months, only sixty men, women and children;" and they were in a starving condition.

"Peace was finally effected with Powhatan through the intervention, or rather by the mere medium of Pocahontas, in the following manner. Early in 1613, two ships arrived at Jamestown with supplies for the Colony. These being insufficient, Captain Argall, who commanded one of them, was sent up the Potomac river to trade with the nations for corn. Here Argall formed a particular acquaintance with *Japazaws*, the chief Sachem of the Potomacs or Patawomekes, and always a staunch friend of the English. He informed the Captain, among other things, that Pocahontas was at this time in his territories, and not far distant, keeping herself in seclusion, and known only to a few trusty friends. What were the reasons which induced her thus to forsake her father's dominions for a foreigner's, does not appear. Stith supposes it was to withdraw herself from being a witness of the frequent butcheries of the English, whose folly and rashness after Smith's departure, put it out of her power to save them. And very probably, as a later historian suggests, she had already incurred the displeasure of the emperor, by these repeated and futile, though highly honorable attempts.

But whatever her motives might be, Argall had no sooner received intelligence of her situation, than he resolved on obtaining possession of her person, as a means—which he had no doubt the colony would thank him for—of affecting a peace with Powhatan. *Japazaws* seems to have been a well-meaning and honest fellow in general; but the temptation of a large new copper kettle, which Argall held out before him as the promised recompense for his aid and abettance in the case—the consideration of the praiseworthy object proposed to be accomplished by the measure—and last though

not least of all, the captain's pledge that Pocahontas should not be harmed while in *his* custody, were sufficient to overcome his scruples. The next thing in order was to induce the princess—as this amiable and talented Indian female has generally been styled—to go on board Argall's boat. To that end Japazaws, who had himself seen many of the English vessels before this, induced his wife to affect an extreme curiosity upon the subject, so intolerably importunate that he finally threatened to beat her. The good woman on the other hand actually accomplished a few tears. This happened in the presence of Pocahontas, and the scene was frequently repeated, until at last Japazaws, affecting to be subdued by the manifest affliction of his wife, reluctantly gave her permission to visit the vessel, provided that Pocahontas would have the politeness to go with her.

The princess, always complaisant and unable to witness any longer the apparent distress of her kind friend and hostess consented to go on board the ship. There they were civilly welcomed, and first entertained in the cabin. The captain then found an opportunity to decoy Pocahontas into the gun-room, on pretence of conferring there with Japazaws, but really because the kind-hearted Sachem, who had received ere this the brilliant wages of his sin, and began perhaps to relent, was unwilling to be known by the princess to have been concerned in the plot against her liberty. When Argall told her, in his presence, that she must go with him to the Colony, and compound a peace between her father and the English, she wept indeed in the bitterness of her soul; as for Japazaws and his wife, they absolutely howled with inconsolable and inconceivable affliction. But the princess recovered her composure on finding herself treated with kindness; and while she turned her face towards the English Colony, (which she had not seen since Smith's departure,) with something even like cheerfulness at the prospect of doing good, her distressed guardian and his pliant spouse, with their copper kettle filled with toys, trudged merrily back to their own wig-wam.

On Argall's arrival at Jamestown, a message was immediately despatched to Powhatan, "that his daughter Pocahontas he loved so dearly, he must ransom with our men, swords, peeces, tools, &c., he trecherously had stolen." This was not so complimentary or soothing as might have been imagined, it must be allowed—(the courtesy of Smith was no longer in the Colony)—and this perhaps was the reason why, much as the unwelcome news of his daughter's captivity is said to

have troubled him, he sent no answer to the message for the space of three months. Then, at the further persuasion of the council of Jamestown, he liberated and sent seven of his English prisoners, with three rusty unserviceable muskets, an axe, a saw, and one canoe laden with corn. They were instructed to say, that if Pocahontas should be given up, he would make satisfaction for all the injuries he had done, conclude a perpetual peace, and send in a bonus of five hundred bushels of corn. To this the council replied, that his daughter though they would use her well, could not be restored to him until all the English arms and captives in his possession should be delivered back to the owners. They did not believe what he or some of his men had asserted, that these arms had been lost, or that the whites who remained with him were free volunteers in his service.

This ungracious message was no more conciliating than the former; nor was anything more seen or heard of the emperor until the spring of 1614, when a party of one hundred and fifty colonists, well armed, went up his own river to Werowocomoco, taking Pocahontas with them. The Powhatans received them with scornful bravadoes, proudly demanding the purpose of this new invasion. The English answered, that they had brought the emperor's daughter, and that they expected a ransom for her, either peaceably or by force. The Powhatans rejoined, that if they came to fight, they were welcome, and should be treated as Captain Ratcliffe\* had been. Upon this the English said they would have a more civil answer at least, and forthwith commenced making rapidly for the shore in their small boats, the Indians having about the same time began to let fly their arrows among them. They effected a landing, and burned and destroyed everything they could find. The next day they sailed farther up the river: and meeting with a fresh party of Powhatans, after some altercation and explanation, a truce was concluded, and messengers were promised to be sent off for the emperor. This was probably a mere feint. It was also stated that the English captives or deserters had run off for fear of being hanged by their countrymen. As for the swords and pieces, they were to be brought in the next day. But nothing was seen of them, and the English proceeded till they came to a residence of Powhatan, (called Matchot) where were collected about four hundred of his warriors, well armed. These men

\* Massacred with the thirty colonists mentioned previously. He was otherwise called Sicklemore.

challenged the English to land; and when they did so, walked boldly up and down among them, demanded a conference with their Captain, and said, unless time should be allowed them to send and receive directions from Powhatan, they would fight for their own as well as they were able. Other bravadoes passed between the parties, but a truce was finally agreed upon until noon of the next day. Meanwhile, two of the brothers of Pocahontas—of whom this is the first mention—came to see her. They were delighted to find her in good health, and promised to do everything they could to effect her redemption.

Two of the English set off to visit Powhatan. They were not admitted to the emperor's presence—for what reason, it is not stated—but Opechancanough treated them in the most hospitable manner. On their return, the whole party descended the river to Jamestown.

One of the messengers last named was John Rolfe, styled by an old historian,\* "an honest gentleman, and of good behavior;" but more especially known by the event which we have now to notice—his marriage with Pocahontas—between whom and himself there had been an ardent attachment for some time. The idea of this connection pleased Powhatan so much, that within ten days after Rolfe's visit, he sent in one of his near relatives named Opachies, together with two of his sons, to see (as says the authority just cited) the manner of the marriage; and to do in that behalf what they were requested for the confirmation thereof, as his deputies. The ceremony took place about the first of April; and from that time until the death of the emperor, which happened in 1618, the most friendly relations were uniformly preserved with himself and his subjects.

\* Ralph Homer, whose relation is incorporated with some of the oldest histories of other writers. He was subsequently one of the council.—Thatcher's Ind. Biog. vol. 1. p. 46.

**VOCABULARY OF THE SAW-KEE AND MUS-QUAW-KE  
INDIAN TONGUE.**

CONTINUED FROM PAGE 12.—SELECTED.

God, (the Almighty)	Mon-na-tu, Kah-shah
Bad spirit (the devil)	Me-aw-net, Mon-na-tu
Worship (religious ceremony)	On-nem-me-kah-o
Initiation (a political ceremony)	Ke-she-tow, ke-wen-ne
Sacrifice	Waw-ten-ne-kan
Sacred thing	Sus-sauk-quah
Most holy thing	Mish-shawm
Medicine bag	Mus-ke-mo-ta, Naw-taw-a-no
Priest	Muk-ke-tah, ko-ni-ah; i. e. black robe
Conjurer	Mon-na-tu, wos-se
Soul	O-no-kaw-naw-wen
Country of souls, abode of the dead	Tshe-pi-e-nawk
Brave, warlike	Us-kuss
Bad, ill quality	Me-aw-net
Good	Atsh-e-taw
Better	Wah-wen-net
Best	Ko-tshe, wah-wen-net

**MUS-QUAW-KE TONGUE.**

Good	Men-we-ken
Better	Men-we-kek
Best	Men-we-kes
Base, vile, disgraceful	Se-wel-aw-te-sitsh
To hide, secrete	Kuk-ke-so
Hidden, secreted	Kuk-ke-to
An enemy	Ne-tshe-squii
Descend, as down a river, come down (imp.)	Nom-yawk-e ham-e-hut
Dismount, leap	Pel-law-se
Forenoon, early in the day	Quos-quis-si
Meat, flesh	Ka-ke-shi-ap
Fat meat	We-os
Oil	We-nin
Tallow	Pam-e-tah
Be active, be quick (imp.)	Sha-ken
Made, completed, done	Kuk-ken-ne
A man lost in the woods	Ke-shus-e-to
	Ke-wul-le

To swim (as in water)	Pam-metsh-e-mak
My father	Noos
Your father	Koos
His, her, or their father	O-sun
My mother	Nah-ke
Your mother	Kah-ke-ah
His, her or their mother	O-ke-én
My son	Nah-quees
Your son	Kah-quees
His, her or their son	O-que-sun
Uncle, but always called my father	Noos-sul-law; when spoken of Noos; when spoken to, also
Aunt, but always my mother	Nak-ke-naw-law; spoken of Nak-ke; when addressed
An elder brother	Nes-sis-sah
A younger brother	Nes-se-mah
An elder sister	Nem-is-sah
A younger sister	Nem-se-mah
Baby (child)	Ap-pen-nu
Back, hinder part of the body	Paak-qull
Bag, sack	Mus-ke-mo-ta
Bald, without hair	Pep-es-que
Ball, a round substance	Pek-quawk
Bind, to wrap up	We-wup-pe-so
Boy	Que-us-se
Girl	Sus-kus-se
Man (homo)	Met-to-si-nin-e
Men (pl.)	Met-to-si-min-e-uk *
An Indian	Nan-no-tah
A white man	Waw-pus-ke-e-min-e
Man (vir.)	E-nin-e
Grand father	Mash-sho-mas-saw
Grand mother	O-ko-mas-saw
Husband	Naw-pam
My wife	Ne-waw
Your wife	Ke-waw
His wife	We-wun
An egg	Waw-wun
My eldest son	Kah-tshe, Nah-quees
My youngest son	Ush-ke, Nah-quees
My daughter	Nah-taw-nes
Relation (blood kin)	Tshin-o-wah-mah

\* The plural is almost always formed by adding *uk* to the singular number, there are fewer exceptions to this rule, in this tongue, than there are of irregular terminations of the plural in English.

Beard (hair on the chin)	Me-saw-tu
Trouble, anxiety	Ke-saw-tus
Beaver (a furred animal)	Am-muk-quoh
Deer, a wild animal	Pos-suk-kus-se
Buck (a male deer)	I-aw-ba
Doe (a female deer)	O-ko
Elk (a large animal)	Mush-shah-wah
Buffalo (bison)	Lal-loose
Bear (a beast)	Muk-quoh
Wolf (wild dog)	Mo-whah
Dog (belonging to civilized men)	So-so
Dog (such as belong to Indians)	Ol-lem-mo
Fox (a cunning animal)	Waw-ko-suk
Raccoon	As-sep-pen
Duck (a water fowl)	She-sheep
Pigeon	Me-me
Turtle dove	Mon-a-tu, Me-me
Eagle (the master fowl)	Mak-kee-ses
Turkey	Pen-e-ah
Cock (domestic fowl)	Puk-a-haw-quaw
Feathers	Pe-wi-uk
Fish	Lem-mas
Ocean, sea	Kat-shik-kom-me
River	See-po
Water	Nep-pe
Ice (congealed water)	Mak-quawm
Land, earth	Ok-ke
Shore (of a river &c.)	Tshe-ke-pake
Island	Men-nes-se
Up the river	Os-sum
Down the river	Nom-yawk
Rapids (water fall)	Puk-ke-she-tuk
Rain, as from the clouds	Kim-me-ah
Snow	Ok-kone
Wind	No-ten
Morning	Kah-ke-shi-ap
Evening	Pos-set-tah
Night	Tup-pe-ka
Dark	Pak-ko-tah
Winter	Pap-pone
Spring	Me-noke-ko-mink
Fall (last) Autumn	Tuk-quaw-kooke
Fall (next) Autumn	Tuk-quaw-kik
Sun (source of light &c.)	Kee-shuth